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as well as *Jacobs*, and so Father of the *Edomites* as well as the *Israelites* : but *Israel* was the Father of the *Israelites* only ; from him the people of God had their names, and were called *Israelites*, as we are called Christians from Christ. And this is enough to shew he was an excellent and extraordinary Person.

2. We may consider the name.

Concerning which I have nothing to say at present, but what I have from *Rivet* in his exertations on this book of Scripture, who tells us *v.* the word signifies *Rectus Dei*, a right or upright man of God ; and this he says was *St. Jaroms* opinion.

2. *Vir videns Deum*, a man seeing God. And it is indeed true, first that *Israel* was an upright or a plain down-right man as we use to say : as our Saviour by his allusion seems to confirm, when he says of *Nathaniel*, that he was a true *Israelite* in *John 1. 47.* whom was no guile.

And true it is, secondly, that he had several visions of God, and one particularly when he received this name, *Gen. 32. 30.* when he saw God face to face. But yet (as *Rivet* says) it is most probable in the third place that he received this name because he was *Princeps cum Deo*, prevailed and had power with God, as the reason is given by him *3.* that gave the name, *Gen. 32. 28.* *Com.* *Hof. 12.*

Compare these three several conjectures together, and there is reason to believe he was an eminent and illustrious person.

2. Concerning *Joseph* the Son, the Person here spoken to; it may be demanded how it came to pass that *Israel* directed his speech to him who was the youngest of all his sons but *Benjamin*: of which this perhaps might be the reason, because *Joseph* was in highest power, as being advanced in *Egypt* above his brethren, and able to make provision for them.

The old man looked upon him as if he had been his first born, and gave him a portion above the rest, *ver. 22*. Therefore leaves he the charge of carrying his bones out of *Egypt* to him; and puts him in mind that now he was near his death. *Behold I dye*, which is the third particular in the Text; the Subject matter or thing spoken of, Death, *Behold I dye*.

3. The meaning I suppose to be this. I must dye, dye within a short time. So *Junius* and *Tremelius* read it, *Brevi moriturus sum*. And this interpretation is confirmed by what we read before in the 23. chap. and 29. *ver.* The time drew near that *Israel* must dye.

I shall speak to this point in this method.

1. First by shewing that what *Israel* said of him-

himself was a truth, and that he might have said it of *Joseph* and all his posterity as well as of himself: *Behold, I, and thou, and all thy posterity must dye.*

2. It is a truth to be owned, acknowledged, & apply'd, and every man is to say with *Israel*, *I dye.*

3. It is a notable and observable truth, as appears from the additional note of attention, *Behold, I dye.*

First it is a truth not to be denied or gain-said. *Solomon* tells us of a time to dye as well as to be born, *Eccles. 3. 2.* And he that denies this, doth in effect give God the lye, who told *Adam* (and in him his posterity) in the day that thou eatest thou shalt surely dye, *Gen. 2. 17.* So that it is true, First because of mans sin, and Gods threatening and curse thereupon.

So *St. Paul*, *Rom. 5. 12.* As by one man sin entered into the world, and death by sin, so Death passed upon all men, for that all have sinned. Man gave sin its entrance into the world, and sin procures mans exit and removal out of the world.

Secondly, there is nothing can preserve or rescue from Death; none ever yet lived, nor do, nor ever shall live, but have dyed, or must dye; those only excepted who were miraculously translated, and such as shall be found alive at the second coming.

This.

This the very *Jews* believed for truth, and therefore when they heard our Saviour say, *if a man keep my saying he shall never see death*, *John* 8. 51. they mistaking his meaning, and thinking he had spoken it of bodily death, were offended at his words, and fell foul upon him, telling him, that now they knew that he had a Devil: for, say they, *Abraham is dead, and the Prophets are dead.*

If any thing could reprieve from death, probably it must be either greatness or goodness.

1. Not Greatness, For man being in honour abideth not, but is like the beasts that perish; that is, must dye as well as they, *Psal.* 49. 12. So again *Psal.* 82. 6. *I have sayd you are Gods*, but ver. 7. *Ye shall dye like men*; Death knocks as boldly, and enters as irresistably into the rich mans palace, as the poor mans cottage. *Lazarus* died, and so did the rich man also, and was buried with more pompous solemnity it is likely, but with less comfort and advantage, as you may collect, if you view the passage, *Luke* 16. 22. Death when it comes with its commission makes no distinction: all in this respect are alike, and go to one place, saith *Solomon*, and are dissolved into the like indistinguishable dust.
2. Nor Goodness. *Jacob* who was loved, dyed as well as *Esaú* that was hated: nay though Greatness and Goodness meet, they cannot exempt nor rescue

rescue from the grave. *Israel* was *Princeps cum Deo*, and *Rectus Dei*. He wraisted with God and prevailed, yet when he came to grapple with Death he had the foil.

None so great, none so good as our Blessed Redeemer, yet when he was pleas'd to take our nature, and to bear our sins, he sunk under the unsupportable load, and the bitter cup of Death must not pass by, but he must tast and drink it. And sure the servant is not greater, nor hath reason to expect to fare better than his Lord. If he dyed before he entered into glory, so must wee too; we must dye with him, if we will reign with him, and partake with him in death, if we will share with him in glory. It hath been observ'd by others, that *Moses* was bid go up and dye, but that we must dye before we can go up. But I add, that it was but to Mount *Nebo* whither *Moses* must go up before his death. Neither he nor we can ascend Mount *Sion* that is above, before we descend unto the Hades that is below: We must stoop to the grave ere we can rise to glory.

So it is a truth, *Israel* and we too must dye. 2. It is a truth that *Israel* did and we must apply.

I dye sayd old *Israel*. I am a stranger and a sojourner with thee, as all my fathers were; Oh spare me before I go hence, saith *David*, *Psal.* 39. 22. My days

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are swifter than a Weavers Shuttle, saith Job, cap. 7. 6. and my days are vanity saith he, ver. 16.

The time of my departure is at hand, said S. Paul, 2 Tim. 4. 6. And my life draws nigh to the grave, saith David again, Psal. 88. 2.

So that unless a man can say that he is better than David, Abraham, Isaac, or Jacob, than Moses and the Prophets, and all his Predecessors, he must say with Israel, I die.

And he must not say it onely, but take notice of it : For,

3. This is a notable and observable Truth, as the word *Behold*, which is prefixed, doth imply.

1. It is a considerable Truth in respect of a mans self, and his own death : For,

First, this consideration will make the thoughts of death less troublesome. *Elijah* could pray for death, when he considered it had been the portion of his fathers, and that he was no better than they, 1 Kin. 19. 4. Though the thoughts of company cannot abate the miseries of the second death, they may lessen the terrors of the first; *St Paul* could desire to be dissolved, when he thought of being with *Christ* who was dead before him.

2. This consideration that we must die, may by Gods blessing make us more careful how we live.

It is the indiscreetest folly, and the greatest improvi-

providence imaginable, for a fleeting soul to feed it self with hopes of going to this or that place, and getting this or that gain to morrow, when it may be lost to day: To bath it self in pleasures, when 'tis ready to be ravished into everlasting burnings; or promise it self rest for many years, when it may be snatch'd from its deluding delights before the approaching night. If we must die, tis fit we take time to live; to live to the Lord, that we may dye in the Lord, and live hereafter with the Lord.

3. This consideration that we must die, should make us strive to do all the good we can while we live. *Whatsoever thy hand findeth to do, do it with thy might* (or, *do it quickly*) *saieth Solomon, Ec. 9. 10.* and he adds the reason for his advice, *for there is no work; nor device nor knowledge in the grave whither thou goest.* Death is that night when no man can work; *Therefore while we have time let us do good to all, Gal. 6. 10* to our selves and to others too. *Daniel (Luk. 16.)* had no permission to return to his Fathers house to warn his Brethren. *When a man is dead and gone hence, his place shall leave him no more, Job 7. 20.*

The grave is the den of that roaring lion from whence *exiit anima nulla retransum*, the place to which all go, and from whence none return.

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But perhaps the young gallant may think, that though this doctrine may be seasonably preach'd to those of old *Israel's* age, and to his own decrepit friends or father, that are as weary of the world as he is of them; it is yet too soon to have his delights eclips'd, or his delicate ears struck with such unwelcom and terrible truths. But let him consider, he is growing up, and ripening for death from the time he first had life. 'Tis true what *Seneca* says, *tunc quoque cum crescimus decrescimus*; each day that makes the time he hath lived longer, makes the remainder shorter. Thy glass is still running, and the more sands are spent already, the fewer are behind.

2. And as we are concerned in respect of our own, so it doth concern us to take notice of the death of others also. First when we see or hear of the death of another, we should remember and prepare for our own. *Joseph* a son is not privileg'd above *Israel* the father; though he was born after him, he might have dyed before him.

2. Since others as well as our selves must dye, it is our part to do all the good we can unto them, and get all the good we can from them, before they dye. If they live in the fear of God; imitate them, and so shalt thou dye like them, and live for ever with them.

I shall detain you no longer in the prosecution of the Text already treated on; there remains another subject, I mean that Honourable though lifeless spectacle that hath brought us unwillingly hither, and is the sad occasion of this solemnity.

I could wish (had God seen it good) there had been no such occasion of this concourse; or that being met, the whole charge of entertaining you here had been the province and task of some other of my brethren, that had been every way more able to have discharged it than my self. It may (I hope) be a pardonable excuse, if I allege for my self, that my meditations have been much (very much) discomposed by my sorrows, that mine eyes have sometimes vyed drops with my pen, while I was about this sad task. And probably, had I loved and honoured him less, I might have performed this service better.

But tis fit I leave Apologies and come to my remaining task; that is, to make some honourable mention of our *Israel* now he is dead, whom we deservedly honoured while he was alive.

I shall not stick long upon the Parallel, yet shall I first observe, that our *Israel*, like him in the Text, was by God made happy in the number of so many surviving children, as were the heads of the twelve Tribes, though not all of the same Sex,
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and had the addition of one grandchild more than *Joseph*, presented to departing *Israel* to receive his benediction. Of all which our *Israel* made frequent and affectionate mention, and to which together with his own he bequeathed his blessing, as old *Jacob* did to the Sons of his son *Joseph*.

2. The name *Israel*, as you heard before, was superadded to the former name of *Jacob* (as some think) or rather given in its stead, because he was *Rectus Dei*, an upright man. *Jacob* signifies a supplanter, some conjecture he was so called because he got his brother *Esaus* birth-right by a wife: but the word signifies properly *plantam tenens*, and the child was in likelihood called *Jacob*; because about the time of his birth he held his twin brother by the heel. Our Honoured Lord could not be called *Jacob* at all; for whose birth-right had he taken? We may say with St. Paul, he had wronged no man; defrauded no man; but he might be called *Israel*, for he was *rectus Dei*, had an upright plain dealing soul; like *Nathaniel*, a true *Israhite in whom was no guile*.

3. *Israel* was *vir viduus Deum*, a man that saw God; and so I doubt not but this Honourable Person did too, though not as *Jacob* face to face, yet by some such means by which God is pleased to make discovery of himself to men in these latter times.

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Lyra (upon Genesis) thinks it was by virtue of the Spirit of prophecy that old *Israel* foretold his death before it came, and said, *I dye*. But whether he had the Spirit of Prophecy or no, I do not question; Sure I am there is no great need of any extraordinary Revelation to let a man of an 147. years of age (as *Israel* was) know that the time drew nigh that he should dye: but I have reason to believe that there was something more than ordinary in it (though being a man of singular reservedness he did not discover it) that this Honourable Person, when he was but about 52. years of age, and under no visible distemper of body or mind, should above three moneths ago, even then when he accompanied his dear and honourable Mother to her long home, in his passage from the house to the Church, lay with some kind of confidence, that he should be the next that should go that way; And before he was seiz'd with any sickness, let fall some expressions in the hearing of his dearest relations (whom he yet was most unwilling to grieve) signifying his expectation, that ere long they should have occasion to Mourn for him. And I am the more confident that he had some foresight of his approaching end, from one expression uttered to my self in the time of his visitation, which was upon this occasion.

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We that were about him, and observed how little he was afraid, or spoke of what we so much suspected, doubted that the nature of his disease had made him insensible of his danger; & that though Death made irresistable (though slow) assaults, he did not apprehend it; hereupon I did (as I conceiv'd I was oblig'd) make my private application to him, and dealt plainly with him; discovering to him our just fears, and his own great danger; and admonished him to prepare himself thoroughly for Death, which we doubted he could not avoid: And I was satisfied that he foresaw his danger (and therefore had prepared for it) when I heard him say (and that with a serene countenance, and a very grave utterance) *Parson, I was sensible of this before any of you were.*

And we were afterwards satisfied why he was so long desirous to conceal his danger; for when he saw it was to no purpose to endeavour to hide what his dearest relations had discovered, and therefore thought fit to yield, and in effect to say with old *Isaiah*, *Behold I dye*, and saw his dearest Comfort and the rest about him, thereupon to give vent unto their passion and let it out in a flood of tears, he presently added these words, (*I, this is it I was afraid of*) thereby declaring, that the reason why he seem'd to take so little notice of his

his danger, was not because he was insensible of it, but because he would not have his Relations understand it, nor be troubled at it.

4. *Israel* was so called (as most do probably think) because he was *Princeps cum Deo*, and prevail'd with God when he wrestled with him for a blessing, Gen. 32. 28.

It was our *Israel's* custom to wrestle with God as *Jacob* did : Devotion was one part of his daily exercise. And it hapned to him as to *Israel*, Gen. 32. For coming from his morning exercise, he was seiz'd (as *Israel*) with a lameness in his thigh. And I make no question, but that as he did, with *Israel*, go away with a bodily foil, he receiv'd a spiritual blessing ; and though he came (or rather was carried) off with a maim in the body, he was *princeps cum Deo*, and prevail'd for a blessing on his soul.

And I do not think fit, nor can I let pass this observation, without commending it to the careful notice and consideration of all that hear me, that the great stroke by which God call'd him to himself, befell him presently upon his rising from his private devotions, as if God had said to him, Thy prayers are come up, and I come down to fetch thee up likewise ! Thy work is done, and now I will do mine, and give thee a reward ! Sure, happy is that devout soul whom his Lord when he cometh shall find so doing, standing upon his watch, and calling upon his God. Oh consider it, how much more comfortable it is for a man to be found so doing, than to be snatch'd away with his *Dalilah* in his arms, or with an intemperate

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cup in his hand, or a dam-me in his mouth, or any Idol in his heart, which might make him incapable of communion with his God ! But I leave the Parallel, and offer him

2. To your consideration, as a Person of Honour, different indeed from most other men of his age and time. The man I think is not to be found, that can justly accuse him, or blast his reputation or honour by justly charging him with dissimulation, or fraud, or unfaithfulness, or lying, or incontinency, or drunkenness, or swearing, or any other notorious vice. I have had the happiness to be frequently near him, and often in the hearing of him for a dozen years together, yet did I never (that I remember) hear any obscene or filthy communication come from his mouth, nor observe him upon any provocation, let any one of those many oaths escape his lips, that many men now adays reckon and look upon as the greatest, if not only ornament and grace of their discourse.

But it is not enough to be *extra vitia*, without any notorious vice ; God will not be satisfied with a negative holiness ; we must not only *cease to do evil, but learn to do well*, Isa. 1. And so did he. And that you may take a short view of his virtues, I shall present him briefly to you in all, or most of his remarkable Relations, and offer to your considerations how he did carry himself towards his Correlates. And then I admonish and beseech you to go and do likewise.

1. Consider him as a Christian, and how he behaved himself towards God, both in the time of his health and sickness.

While God enabled him to come hither, we seldome (very seldome) missed his early company here. He was resolved that God loves the Gates of *Syon*, more than all the dwellings of *Jacob*; and will not be put off with our pretences of doing our Devotions in our Closet, when he expects us in the Church. Nor was his Devotion personated and put on to deceive the world, but he took his time for private as well as publick performances, as I have told you before.

In his sickness those three Christian graces of Faith, Hope, and Charity, were very remarkable. He signified his Charity in forgiving all that had done him any injury, and desiring to be reconciled to all betwixt whom and himself there had been any misunderstanding and debate. His Faith and Hope he expressed to my unworthy self in private while he was able: affirming he did firmly relye on the merits and mediation of his Saviour *Jesus*; and through him hoped for a glorious Resurrection. And in this Faith and Hope he earnestly desired, and received both the Absolution of the Church, and the Sacrament of the Supper of the Lord.

When his tongue had fail'd to do its office, and we perceiv'd that he endured a great fight of afflictions; that the Lord delay'd his coming, and Death made but slow, though sure approaches; I did (as I thought I was in du-

ty bound) advise him to search his own heart : whether there were any thing yet undone that God expected he should do, before he call'd him hence : and that he would signifie to us by some token, whether he hoped that his peace was perfected, and his conscience quiet. Whereupon he looked upon us with a more chearful countenance than it is ordinary for a dying man to manifest : and then casting up his eyes to Heaven, he layd his hand upon his heart, seeming to say, that all was quiet there, and that he died in Peace, and rested in Hope.

His Piety and Devotion all along his sickness was very exemplary. He acted his part in all the prayers, and that with a stronger and more chearful voice than we conceived he had been able to utter, or did utter upon any other occasion. The last word (as I remember) that I heard him say, was *Amen* to our prayers ; but he moved his lips when he could not use his tongue to do that office, which yet held out beyond our expectations, and fail'd him not till very near his end.

And as his Piety was great towards God, so was Gods mercy towards Him ; for though the stroke light on almost all the one side of his body, it miss'd his brain : So that by Gods great goodness he enjoy'd the use of his intellectuals, and all, or most of his senses, in a wonderful vigour and acuteness towards his very latter end ; in so much that he could hear our very whispers, distinguish his drink, see and know his visitants, beyond the expectation of his friends, and perhaps beyond the belief of Strangers.

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And as his Piety, so was his patience very remarkable. He did endure much and long, but complain little or nothing at all ; Oh me I am sick, very sick, oh me I am full of pain, was all that could he said came from him tending towards a complaint.

You have heard of the patience of *Job*, said St. *James*, c. 5. Yes we have heard of *Jobs* patience, and many of us have seen his ; and I think those that have seen and observ'd it will say, they never saw his Christian Patience & Fortitude equalled, much less exceeded.

2. Consider him next in the relation of a Subject, concerning which I need to say but little, because you all, or most of you know his loyalty and fidelity to his Sovereign as well as my self. Only let me mind you, that in the last engagement in this County, he did not publickly appear untill there was great cause to doubt, if not despair of any good success, which was an argument there was no other motive but meer Loyalty and Conscience, that drew him to hazard Himself, his Sons that accompanied him, and his Estate, rather than he would incur the suspicion of being backward to do his King and Country service.

3. Consider him as a Son:

1 A Son of the Church, whose peace he was very careful to maintain, & whose orders he was ready to observe.

And as God gave him a very dutiful affection to his Mother the Church, so he made the Church Service serviceable & comfortable unto him. I cannot think it possi-

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ble that one that doth not really delight in, & reciprocally find comfort by the service of the Church, should so frequently and cheerfully joyn and bear a part in it as he did, notwithstanding all the Obstacles and Impediments of pain and sickness; which is an argument that the Church service is not so faulty as our selves, and that we might take pleasure in it, & reap profit by it, if our own corrupt hearts were not indispos'd and out of order.

I confess we owe much to his example if our Congregation be in practice any thing more observant of the Churches Orders, than some of our neighbours. Let the contemptible Priests (as some call us in scorn) say what they will, or can, the peremptory vulgar will do as they list; If their betters will not believe us, they will despise us; If a man of Authority, Honour or Worship will not be persuaded to change his posture, but keep his seat, they will use neither leg nor knee, unless it be to cross the Church in her directions and commands: but believe it Gentlemen; it is no disparagement to use your own tongues to make confession of, and cry God mercy for your own sins. Tis no diminution of your worth, to appear and behave your selves with all humble reverence and submission, as the several parts of service do require when you come before him to whom all things in Heaven and Earth do bow and obey. I hope you do believe this, and could wish that such as yet do not, would (after the laudable example of this honourable *Hero*) in their several Congregations practise and do accordingly. I

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confess this is spoken a little out of the way, but I hope it will be looked upon as a pardonable digression, and censured as a needless impertinency.

2. I might propose him for your example considered as a natural son; you know how observant and obsequious he was to his aged and honoured Parent; and so fit to be a pattern to such as are not so.

4. As a Husband, he was chaste and careful in keeping of his contract. I believe none more faithful to their conjugal covenant, nor more loving to his Consort; Inasmuch that I could never observe any such uncomfortable brawls or breaches, as do too frequently disturb the peace of many both meaner and noble families.

5. As a Father, he was very affectionate and sufficiently indulgent, yet not so indulgent but that he knew how, upon occasion, to be severe too; it is known, *He* like his Heavenly Father, *Heb. 12.1.) hath very sharply chastised those whom he yet very dearly loved:* and as a Father he did like old *Israel* call his children to him, and as he saw cause gave them his fatherly admonitions and blessing before he parted with them. And may those blessings never be in vain, nor those admonitions ever be forgotten.

6. As a Lord and Master, he was meek and gentle, far from the temper of many both his equals and inferiours, who forgetting that they themselves have *Col. 4. 1. a master in Heaven*, do unmercifully threaten or care not to make slaves of their servants upon Earth; and it was one argument of the great respect he had, even to his mean-

est servants, in that he admitted all, and sent for some of them to come and take their last leave and farewell from his dying lips,

7. As a Landlord, he was courteous, kind, & respective to his several Tenants : and it is known he took not the advantages that were offered to revenge or right himself of those that had done him the greatest injury & wrong.

8. As a Neighbour, he was sufficiently known to be peaceable and quiet, more ready to compose differences, than make them, and to put up injuries than offer them.

Lastly, as a Friend, he was faithful and constant, never known to betray his trust, nor abuse the credulity of those that put any confidence in him. He was none of those that will profusely promise what they never purpose to perform ; It was common with him to be better than his word. If you asked him a courtesie, his very silence was frequently a consent, and if you had not a denial, you might be sure of a grant.

To sum up all, he was a true Christian, and therefore in all respects such a one as I have said, a Loyal Subject, a Dutiful Son, a loving Husband, an indulgent Father, a respective Lord and Master, a good Neighbour, and a faithful Friend ; and in his whole conversation such a pattern of Piety, as is much more fit than easie to be imitated.

God Almighty give us all Grace to follow all the good examples of Him and all other Servants of God, living with us, or dead before us ; That living and dying like them, we may for ever hereafter reign with them, through our Saviour Jesus Christ. Amen.

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